CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

The Maine Missionary Society held its nineteenth anniversary on the 28th of June. It has permanent funds to the amount of $2600. They employ thirty-eight missionaries in their own State.

In a particular district of the Western Country, where in 1800, there were but four ministers and as many churches, there are now forty-nine ministers, and one hundred and thirty-six churches, containing 6196 communicants. The district lies between lake Erie and the Ohio river.

The General Association of Massachusetts, met at Fitchburg on the 27th of June.

FOREIGN.

By accounts as recent as last October, it appears that the American Missionary families in the Sandwich Islands have suffered much from sickness. The affairs of the mission were represented as with this exception, in a flourishing condition. More ministers and a physician are wanted.

We regret that the statements contained in the journals and letters of the gentlemen employed in this field are so vague and indefinite. Thus one writes that God "seems to have enlisted *most* of the chiefs, and inclined the hearts of *thousands* of the people to attend to instruction, *hundreds* of whom have committed entirely to memory our Evangelical Catechism." And again,—"He has enabled us to print and distribute since April last, 16,000 copies of our Elementary Lessons, *nearly all* of which are now used in the schools. From this fact, we conclude that *nearly that number* are under regular instruction in the different Islands. Our congregation at Honoruna has increased to *about* 3,000, and *about* that number of men are now erecting a temporary thatched chapel." We do not cite this in blame, because we do not know if it is possible to make more definite estimates. Yet we could wish some of the items from which only the progress of the mission is to be calculated were precise and fixed.

A daring outrage has been committed by the crew of a whale-ship, which is justly complained of.

MALTA. Since the establishment of the American press at Malta, *about* 2,048,000 pages of tracts in the modern Greek, have been printed there; and 474,000 pages in the Italian language; making in the whole, 2,522,000 pages of valuable religious tracts—which have been circulated in various directions. It is contemplated to send a competent printer from this country to Malta in the ensuing autumn. Rev. Messrs Temple and Smith are stationed there as missionaries. Under date of January 21st, Mr Temple states that *five* individuals on that island have forsaken the Roman Catholic Church and become Protestants, which he considers a great step for any one in so superstitious a community.

CEYLON. From an authentic source, interesting intelligence has been received, respecting the success of the Wesleyan mission in this island. At one place the people came in such numbers to the church that it was impossible for them all to gain admittance—while measures were taking to enlarge the building, the inhabitants of four villages came forward and stated that some time ago they had united to build a heathen temple, which they had done at great expense; this temple was not far from the chapel of the Wesleyan mission, and they offered it to be used as a Christian house of worship, after they had cleared it of the idols and rubbish. The offer was accepted. In addition to this, it is also related that *forty* villages in Hindoostan, containing in the aggregate, *four thousand* inhabitants, had publicly renounced heathenism, and converted their temples into Christian churches,—destroying such as were unfit for this purpose. The whole account is given on the authority of Rev. Mr Clough, Wesleyan Missionary at Colombo.

REVIEW.

"*The Death of Christ, being the Substance of Several Sermons delivered, by* S. E. DWIGHT.

The plan of this treatise is certainly ingenious, and its execution shews much industry and skill. Mr Dwight proposes "simply to answer the question—*why did Jesus the Messiah die upon the cross?*" His own reply to this inquiry, is, that Jesus died "*to lay an adequate foundation for the forgiveness and salvation of a world.*" In order to bring us to the same conclusion, our author enumerates many important *facts*, as he conceives, and adds to them certain "forms of phraseology," relating to the death of Christ. With these facts and forms of speech, he maintains, that the answer to his proposed question must entirely agree. Inconsistency with them is evidence of unsoundness in any theory. On this ground, he rejects several hypotheses, which attempt to explain the death of Christ without resorting to the notion of expiation. And to finish his work, he endeavors to shew, that the required agreement is found most perfectly in the doctrine of atonement, as defined by himself. We have met with nothing new in these pages, and yet do not recollect to have seen so large a mass of materials for the argument on atonement, collected and arranged as well, in any similar publication. In regard to the spirit with which Mr Dwight has written we have observed but two things very objectionable, *one* is the free use of a kind of sarcasm and ridicule, when the opinions he controverts are passed in review, and the *other* is a proneness to magnify needlessly and unfairly the points of disagreement between himself and such as give a different answer from his to the question he has undertaken to settle. Thus on the very first page we read "those who deny it (the death of Christ) was an atonement, I believe without an exception, deny also those which have been regarded by the great body of the church in every age, as the *fundamental* doctrines of Christianity."—Here is a sweeping denunciation, and one, both unnecessary and unfounded. It is not true, even in regard to those very doctrines which are enumerated as fundamental by Mr Dwight, in his note on this passage, that *all* of them are denied by those who deny what he calls the doctrine of atonement. However, there is on the whole, less to complain of in this treatise than we had feared there would be. In reviewing it we must lay aside that part which relates solely to the critical interpretation of certain passages of Scripture, because we could not, within moderate limits, discuss them satisfactorily, and because they are already explained in most Unitarian commentaries. Nor shall we say much concerning the *facts* adduced by our author, because to admit them all is not to go a a step toward the conclusion in which he desires us to terminate. Our business lies with some of the principles advanced by Mr Dwight and his general doctrine.

On page 14th, of these discourses it is asserted—"suffering is inflicted for *sin* and for sin *only*, and is intended either to *punish* or *reform*." This maxim lies at the bottom of the most important mistakes on the subject of the death of our Lord. Christ suffered. His sufferings were inflicted by God. But God never inflicts suffering where there is no sin. Then Christ was either a sinner himself and so deserved punishment, or he took the place of those who were, and so bore their punishment. But we are sure that in him was no sin, he needed no reformation, he merited no punishment. Therefore, Christ must have endured the penalty due to some other *guilty* beings. To this reasoning we shall answer always, that the *principle* on which it is built, is *false*. We deny that suffering is inflicted for sin *only*. If such *were* the truth, then wherever we saw any being suffer, we must attribute guilt to that being. Look now at the animals around us—do not they *suffer?* And shall we say that they *sin* too? Look at the infant human being, whose earliest sensations are those of pain. Is there guilt in him—has he sinned in thought, word, or deed? Take a different view of the subject. Are there not certain vituous qualities which not only require the discipline of affliction for their growth, but cannot exist at all but where suffering has preceded? Pity supposes sorrow. Charity implies want. Fortitude—pain. Some of the noblest qualities in human character were mere impossibilities, but for the capacity of suffering in human nature. Dr Brown has finely illustrated this truth in his 'Philosophy of the Mind.' If this be so however, it cannot also be a truth that suffering is inflicted for sin *only*. Of Jesus it is written—"though he were a Son, yet *learned he obedience* by the things which he suffered;—in that he suffered, being tempted, he is *able to succor* them that are tempted;—for it became him by whom are all things, in bringing many sons unto glory, to *make* the captain of their salvation *perfect* through sufferings." Here are three reasons explanatory of the sufferings of Christ, which do not include the idea of punishment for sin, nor of reformation. We do not say the death of Christ had no other reasons, but that these prove it not *necessarily* to have been a penal infliction. And this is an important consideration to the argument under review. Jesus might have endured all which was laid upon him, without ill-desert, and yet the justice and goodness of Heaven remain unimpeached. Because he suffered, it does not follow that he was *punished* for his own or for another's guilt.

We would next ask our readers' attention to Mr Dwight's definition of forgiveness. This is necessary, inasmuch as he declares that the Messiah died to lay an adequate foundation for the forgiveness of a world. "Forgiveness," says Mr Dwight, "is *remission* of punishment, and punishment is the *manifestation* of *displeasure* on the part of a ruler, against sin." Further, he asks, "what is it to forgive a sin?—it is to *take away* the punishment due to it." (p. 27. 52.) Compare with this what he has stated respecting the way in which God *actually* forgives. "The sufferings of Christ were inflicted by God as an *adequate manifestation of the divine displeasure* against the sins of the human race." (p. 120.) Here we must remark that if punishment be the *manifestation of displeasure* against sin, then where there is *no* punishment there is *no* manifestation of displeasure against sin, and where there *is* this manifestation of displeasure, there *is* punishment. Hence we conclude that when God made an *adequate manifestation of the divine displeasure* against the sins of the human race, he inflicted an *adequate punishment* for the sins of the human race. And if punishment *was* inflicted, if that manifestation of displeasure which constitutes punishment was *really made*, we suppose it cannot be said that punishment was *taken away*. But to *take away* punishment is to *forgive*, and where the punishment is *not* taken away there is *no* forgiveness. How this comports with Scripture truth we need not inquire.

It does seem to us as if the advocates of such opinions as our author entertains of the death of Christ were most strangely blinded to the consequences of their own theory.—They make the death of Christ a punishment, and not only so, but *the* punishment due for all the sins of mankind. And yt they know as well as we do, the Scriptures each us that our sins are *pardoned*. If the punishment due for them was *inflicted*, there surely was no pardon in the case. The law ha had its free course. And now no *right* of punishing the sins of the human race exists. The law itself releases us; we can *claim* that release. It is idle then, to talk of forgiveness where nothing remains to be forgiven, where all which made forgiveness necessary has been atoned for in the way of punishment. We must not be told that the punishing of a substitute is not the same as punishing the principal. A just law does not exact a penalty *twice*. And if that penalty, which our sins merit, *has been exacted*, the law has no more to inflict. No matter whether the lawgiver close to exact it of us personally, or of Christ in our stead. The only question is, has the penalty due for our sins been exacted,—has the punishment threatened against us been actually borne,—has the sentence which condemned us been executed? We must consider the doctrine of Mr Dwight as contradictory to the doctrine of pardon, and subversive of the very idea of forgiveness. It leads also directly to the conclusion, that all the human race are no longer obnoxious to punishment, and of necessity will be saved. For if an *adequate manifestation of divine displeasure* against the sins of the whole condemned world has been made in the death of Christ, then the sins of the whole world have been *adequately punished*; since, as our author affirms, punishment *is* the *manifestation of displeasure against sin.*

But we have something further to say under this head. On page 118, our author declares that "no sufferings *less* than those threatened by the law, can be a substitute" for the punishment of mankind. He elsewhere tells us that a world of sinners all condemned as the enemies of God, were to be rescued from *endless* darkness and death. Eternal wo then was the doom from which our substitute was to deliver us, the doom threatened by the law. No sufferings *less* than those the law threatens can be a substitute for our punishment, therefore none less than eternal wo implies. But did Christ endure eternal wo, or any thing equal to it? No—"His sufferings," says Professor Stuart, "were not like those of the damned, nor *equal* to them."—"The doctrine of atonement," declares Mr Dwight, "does not suppose that the sufferings of Christ were *equal* in degree either to the everlasting sufferings of the whole human race, or to the everlasting sufferings of those who will be saved by his death." p. 119. If they were not *equal* they were either *more* or *less*. The former is not pretended. They were *less* then. But according to our author, *no* sufferings *less* than those threatened can be accepted as a substitute. Either Christ's sufferings then were not a substitute for human punishment, or God accepted the less instead of the greater, or the law does not threaten eternal wo as the penalty of our transgressions.

Mr Dwight may step in here with the plea that when he wrote "no sufferings less, &c." he meant no *human* sufferings. And what were Christ's but human sufferings? Mr Dwight does not believe the Savior to have been an angelic nor even a super-angelic being, inferior to God only, but a *divine-human*,—God-man. Then we say—so far as *divine*—no sufferer. His sufferings were *human*, inflicted upon and endured by *human nature*. Is it pretended that the *divine* sustained the *human* nature? But our author has declared "his great sufferings arose from the fact, that he was *forsaken* of God." If God had forsaken Jesus, he surely had not divine aid to help him bear his woes. Or if the divine was so united to the human nature in Christ, that when the weight "bore down upon him," which "needed Almighty strength to support it," (according to our author) he actually *had* omnipotence to uphold him, his sufferings are lessened, nay they disappear. For what was the cross to a being possessed of Almighty strength? Nor can the death of Christ be longer regarded as equivalent to the everlasting punishment of sinners, for so far from being a manifestation of divine displeasure, it was the most important instance of divine interposition in his behalf,—by which God imparted to him his own omnipotence, that he might be sustained.

But our author will remind us of the Trinity, and its consequences. The Savior *was* God, he will say: very well let us say so too. The Savior was God—and what then? We are taught in these discourses that "in all cases, atonement is something done or suffered by the offender himself, or by a *third* party in his behalf." p. 115. A third party implies a first and second. The first is the person offended, who receives the atonement, that is, in this case, God, or since Christ is God, it is Christ. Man, the offender, is the second. But where is the *third* party? We are left to infer, that man made atonement *for* himself, or that God made atonement *to* himself. The former our author denies. The latter is impossible, for it has been stated already that the sufferings, which constitute the atonement, were *inflicted* by God. He could not both *inflict* and *endure* the self-same sufferings It will not be pretended that he inflicted them on himself. Yet we know not but Mr Dwight will go thus far, for he writes these words on page 119, "his sufferings were inconceivably intense—being inflicted by God on—God manifest in the flesh." And does he not believe then, that, let God manifest himself how he *may*, in the cloud, the fire, or the flesh, he is alike impassible? He *does* believe it. How idle is it to use such language then, and talk of God's inflicting suffering on God. Yet were even *this* possible and did we suppose that the atonement was thus made *by* God *to* himself, what becomes of the manifestation of divine *displeasure?* As well might you find wrath in the benevolent hazard of one who plunges, regardless of life, into the raging flood, to save his enemy—as in the interposition of which the atonement implies. What act of kindness can exceed it? And is it by such an act that God manifests his displeasure—by bearing himself the weight which else had fallen upon us? But the Trinity! Yes—we have not forgotten it. This teaches that the Father, Son, and Spirit are the one only God. Not the Father *without* the Son, nor the Son *without* the Spirit and the Father. Whatever is done by God is done by the *whole divinity*. The sacred *three*, not by *two* nor by *one* of them. The displeasure of God is the displeasure of the Trinity. And if one of the three did *not* manifest his displeasure against sin by requiring an atonement, we may say that God did not. Or if the Son, the second divine person, made atonement for men, we must own that God made atonement for men. And then the question returns, *to* whom did he make it?—There is and can be no divided nor opposite sentiments in the mind of Jehovah—yet how are we to escape such an inference, if *while* the Father and spirit are inflicting punishment for human sins, the Son is interposing to rescue us from their wrath? Two of the sacred three hold in their hands the sword of vengeance, while the other spreads over the victims his protecting shield and in his own merciful bosom receives the destined wound! Into such mazes of confusion and darkness we are always brought, when we attempt to follow out the doctrine of a Trinity to its legitimate conclusions. We do not covet the task of thus exposing the inconsistencies of any creed, but we must do it in self-defence at the present day. Pressed by the difficulties which occur in the theory of atonement made by one of the persons in the divinity; its advocates will still resort to their favorite notion of a double nature in the Messiah. It is their only resort, and it fails them. We demand *proof* that Christ *had* two natures.—The Bible nowhere asserts that he had—and we can interpret every passage of that sacred volume fairly, clearly, and consistently, without the aid of such a key. This were not practicable if Jesus really had an "*assumed*" and an "*original*" character. For so extraordinary a fact would have tinged the whole texture of Scriptural language, so that no eye *could* fail to trace the peculiarity. And we still contend, as before, that since the atonement was confessedly made by the *sufferings* of Christ, *that nature alone* was concerned in making it which *could suffer*. It is vain to ask us with Mr Cornelius, "how it is possible to attach the same moral dignity to the sufferings of one who is *merely created*, as of one who is also divine," unless you can show us the sufferings of an *uncreated* being, and prove that one who *can* suffer may also be *divine*.

[To be continued]

SELECTION.

We are much pleased to extract the following very just sentiments from the Address of Rev. Mr Knowles, at the religious celebration on the 4th inst.

There is one subject, to which it is painful to an American to advert; which allays the pleasure of patriotic recollection, and weighs heavily on his heart when he thinks of the future. On this day, especially, when the trumpet is announcing through our land the arrival of the year of jubilee, it is sad to think, that on many an ear its notes will fall like a bitter mockery; and that many a heart will feel a deeper pang.

I shall not speak of slavery, in the terms which have sometimes been employed. Unkind and even unjust things have been said, which served only to exasperate the evil. It is a subject, on which, most happily, northern men are little qualified to speak. They cannot estimate the real nature and extent of the calamity; they cannot fully understand the difficulties which attend it; nor are they acquainted with the state of feeling in those sections of the country where it exists. We necessarily view slavery in the abstract. We take a "single captive." We load him with chains. We see him torn from his country, his wife, and his children. We hear him shrieking under the lash of a despotic taskmaster. We see the iron enter his soul. He sinks into the grave, like the beasts that perish. Our hearts are stirred within us, and we think of slavery, with feelings which we cannot master.

For this reason, we ought to be careful in what terms we utter them. Our southern brethren insist, that their love of liberty is as fervid as ours. They know, that we cannot understand the practical operations of slavery; that we see not the mitigations by which the yoke of bondage is lightened; that we are not competent to prescribe a remedy; and that this is a domestic evil, which they have the exclusive right to regulate. They, therefore, feel it to be ungenerous and unjust, to reproach them for the existence of slavery, which was introduced without their agency, and to which the better part of them reluctantly submit, as to an unavoidable evil, though with anxiety for the issue, and a sincere desire for a safe and practicable remedy.

We ought to look at this subject as *Americans*. If there is *guilt*, we all have our share. If there is evil, it affects us all. If there is danger, it threatens our common country.—There is an evil, a great, and an increasing one, which this nation ought to employ itself most earnestly in removing, if its removal be possible. There is danger, which we ought all to unite in endeavoring to avert; as we, or our posterity, must unite in meeting it, should the dreadful crisis arrive, which it requires not prophecy to foretel, if nothing be done speedily and efficiently.

We have reason to thank God, that there is now, throughout this country, an awakened attention to this subject. The evil has forced itself into notice, by its mischievous bearing on our present prosperity, and its evil omens for the future. More enlarged and dispassionate views are becoming common among our countrymen. It is felt, that something must be done; and the best minds and least among us are employed to devise and accomplish it.

The American Colonization Society does not directly interfere with slavery. It wisely forbears to touch a point, which it is so difficult to approach with safety. It aims rather to arrive at the same end, by removing obstacles. It is occupied in preparing a new channel, in which those waters may safely flow, which, if the dikes were at once cut through, would spread ruin around the land.

* * * * * *

You are all aware, that the great obstacle to the emancipation of slaves, is the difficulty of placing them where they may be safe and useful. Freedom is seldom a real advantage to the slave himself, if he be left in this country, while the community are burdened with a being, who, when freed from restraint, becomes less useful and more dangerous.

To the Colony in Africa, the emancipated slaves may be conveyed, with advantage to themselves, and unmingled benefit to this country. It is well known, that many gentlemen are ready to liberate their slaves, whenever they can be conveyed to Liberia. Many have already done this, and some of them have generously furnished the means of transportation. Instances of this kind are daily multiplying; and may be expected to increase in number, if the Colony should prosper.—Moral revolutions never go back. As the practicability and the benefits of the schemes of the Society shall become more apparent, objections will be removed, confidence strengthened, and co-operation secured.

It is sometimes said, that the projects of the Society are too vast, and that to remove the free blacks alone will be beyond its ability.

It is no reason for withholding our aid from any benevolent enterprise, that all the good which is desired cannot be accomplished.—None of the active charities of the present times, can remove all the ignorance, restrain every vice, and dry up every tear. Even the glorious Gospel of Christ does not impart its saving health to all.

In the next place, this is not the work of a day. What cannot be done in the brief space of a few years, may be done, perhaps, in a century. If the object be important, it is wise to commence the work now, and leave it, when we die, for our children to finish.—We ought not, on this day, to listen to the suggestions of a timid caution. We commemorate an event, which was marked by the noblest moral heroism; a sublime self-devotion; an almost prophetic confidence in the ultimate success of an enterprise, which a cold calculating prudence might have pronounced to be rash and hopeless.

It is to be remembered, further, that the Society have always regarded their own efforts as merely incipient, and have looked to the national and state governments as the ultimate guardians of the Colony. These governments have already aided the Society, and the time, we hope, is not far distant, when the nation will take this great project under her own charge, and execute it with all the vigor of her powerful arm and her unbounded resources. But the Society must depend on the liberality of individuals, for present aid. The policy of the government must receive its direction from the public sentiment. Wherever a cordial and unanimous expression of national feeling is obtained, the government may be expected to act.

It has been well argued, too, that if the Colony should flourish, and the motives to migrate thither become more powerful, the blacks themselves will make exertions for their own removal; that masters will, in many cases, supply the means of transporting their emancipated slaves; and that the expense will be diminished as the intercourse increases. The cost of a passage is now less than half what it was, at the outset of the operations of the Colony.

Shall we, too, as Christians, distrust the goodness of Him, who watches the sparrow's fall, and who cannot therefore look with indifference on designs, which aim at the happiness of millions of men. His blessing we may, with humble confidence, expect. This day brings with it memorials of his benignant kindness to our country, and assures us, that the God of our fathers, will not abandon their children.—*Boston Recorder.*

CHRISTIAN REGISTER.

SATURDAY, JULY 15, 1826.

The annual visitation of the Theological School at Cambridge, will take place on Wednesday next, the 19th instant. The exercises to be in the College Chapel, and to commence at 9 o'clock A. M.

The religious newspapers and various Presbyterian reports have for the last two months contained an unusual number of accounts relative to what are called *Revivals*. We have taken pains to read these with considerable attention. One circumstance we have noted in almost all of them, and it is of some importance, as indicating the prevalence of more rational views, than have always been common on the subject of these religious reformations. While the phrases "work of the Lord" "work of grace" &c. have been used in a manner which seemed to imply a belief in a supernatural, miraculous agency, in the conversions which occurred, there has also been such a reference to certain means of improvement as indicated a conviction that those who had *neglected* these means were at least not *so likely* to be favored with divine influences as others.

In the New York Observer of the 8th instant, there is a narrative which enables us to illustrate this remark. A revival has been for some time going on in Elizabethtown. The clergyman under whose ministry the blessing is granted, after stating generally the progress of the work, gives a *Table of the ages*, &c. of those who were converted, from which it appears, that but few were over *thirty years* and many were teachers in Sunday schools. We can conceive no motive for so singular an estimate, but this. Habits of vice are not often formed and if formed, are not so deeply rooted *before*, as *after* thirty years—that is—in youth, as in manhood.

The mere tact of a sinner's age can surely have no effect in determining the influences of the holy spirit to one rather than another mind. But the fact that a youthful heart is more easily impressed and turned from vicious pursuits to piety, than one which has grown old in worldliness and sin—may readily account for the number of young converts to religion being greatest in any instance. The circumstance too of being a Sunday school teacher, can have had no other weight than that which arises out of natural causes. Who more likely to become pious than one who seriously attempts to make others so? And we do not doubt the good spirit of God is *often* imparted to those who are prepared to receive it by so worthy a use of the talents already conferred. Well were it for us all if we could but more perfectly realise that the *only* reason why we are not better is our own want of the desire and effort to become so.—Well were it if in every church it were constantly remembered that none may so reasonably expect to obtain help from God, as those who have done all in their power to amend themselves.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MORALITY AND RELIGION.

It has been more than once charged upon Unitarianism, that it taught nothing but a system of *morality*, and upon Unitarian clergymen, that they required of their hearers only to follow the principles of *morality* if they would gain salvation. I say this has been *charged*, that is, it has been alleged as a fault of our *faith*, nay more, that such being our faith, we could be Christians only in name.—And most certainly were such our faith, the inference would be undeniable. Such is not our faith. Still there are those amongst us who do labor under very great error in this respect; who do believe or who say they believe, that if they do what they term their duty within their own peculiar sphere, they have nothing to fear in a future state of righteous retribution. All will grant that if a man does his duty, what is really and truly his duty, nothing more can be required of him.—But the difficulty is with these persons, that taking upon themselves to say *what* their duty *is*, and guided in their decision by what they denominate the rules of morality, they yet neglect many, very many of the essential, all important duties of religion. To them indeed this will seem a paradox; for they will tell you, that religion and morality are synonymous, that the one cannot exist without the other, that both spring from, and that both will lead us to God; or rather, that if we practice morality, we are of course religious beings, and shall be safe before the judgment seat of Christ. Now I hold this to be one of the rankest and most pernicious of errors; calculated to overthrow every thing we consider essential and peculiar in Christianity; an error of faith which must inevitably lead to gross perversion in practice, and which, when embraced by any who profess the name of Christ, is most manifestly adapted to discredit that revelation which he died to establish! Surely if such be a correct view of this opinion, we are fully justified, nay we are obliged by the spirit of his religion, most earnestly but most affectionately to beseech those who support it, to pause, that they may seriously consider whether it will be well founded, or sanctioned in any, and to what degree, in the New Testament.

Christianity is indeed a system of morality; but it is also a vast deal more; and we are not Christians unless we see and feel this to be true. I have no hesitation on this point.—It is a system of *religion*, finding correspondencies in the highest and sublimest principles of our nature; teaching us to do good to others, that we may please a God of infinite goodness, *not merely* that we may promote *their* welfare and *our own*; commanding us ro remember in every transaction of our lives our responsibility in a future state of existence, to an infinitely righteous and impartial tribunal; and holding up to us as our examplar the Saviour, who is Christ the Lord. Morality existed ages before Christianity was given to the world, and of a high and exalted character. It exists now in countries where Christianity has never been known. Shall we say then, that Christianity was not and is not wanted? that it is sufficient for us that we be benevolent, because our nature prompts us—beneficent for the same reason? that we be kind, generous, just, that we be good husbands, brothers, fathers, because to be otherwise would make us despised by others, and unhappy ourselves? God forbid it in this land and age? Were we educated in heathenism, this would do, for no better could be expected; but under the light of the gospel, more is required, and if we neglect it, we shall assuredly answer for it, when we shall be judged by reference to the advantages and opportunities we have here enjoyed. Let us diligently inquire whether Christianity be true; whether it be a divine dispensation; and if we settle these questions in the affirmative, then let us as diligently endeavor to understand its spirit and its requirements. If this be thoroughly done, I am satisfied that we shall discover in it a morality infinitely purer than the world ever saw or could have gained without it; a morality sublimed into religion; carrying us to God for the principles of our conduct in every relation and circumstance of life, and teaching us duties which have an eternal bearing on our destiny, and which man could otherwise never have discovered; showing us sources of pleasure which else would have remained locked up forever; claiming an authority which we dare not dispute; and fortified by sanctions as immutable as the throne of the most high?

Within the limits of this paper, I can undertake to specify but one particular whereby to illustrate the difference between what morality, and what the christian religion, demands. The latter demands of us to let our light shine before men that they seeing our good works may glorify our father who is in heaven. Now I have some doubt whether morality ever requires us to set a good example before others; but it is certain, that it does not urge it as a religious duty, as a proof of our sense of relation to God, as designed to be a manifestation of our desire to please and glorify the best of beings. If it require it at all, it sets before us as a motive to govern us, the good of society; and therefore, ultimately, nothing higher than our tranquillity and comfort in the world. Here is a great and essential distinction, *existing in the motives* of the two systems, those of the one, however specious, after all, centre in self, those of the other have reference to God. The former regard man as a rational being only; the latter as formed and capacitated for the exercise of the sublimest principles of religion. The one will allow us to sit still, wrapped up in the consciousness of doing no harm; the other commands us to go about doing good. And in one word, morality is satisfied if we do what our *naturally* kind and noble dispositions may prompt; lays little restraint on our unruly passions, except what our present interest requires; permits us to neglect many things which derive much of their excellence from the efficacy of good example; and leaves it to what is termed conscience, alone to fix the limits of indulgence or inactivity. Christianity incites us to cultivate kind and noble dispositions, that their *natural* strength may be increased; allows our passions to exist in no degree beyond our power to control them; leads us to seek opportunities of doing good, and to do many things in the hope of influencing others about us. As to conscience, that principle, which in reality is of such great importance, how manifold are the errors! Christianity confirms what experience teaches, that conscience, which was originally placed in the human breast, like the flaming sword in the garden of Eden, to guard our virtue from the least contamination, may be blinded, may be stupified, nay, I had almost said, may be rooted and plucked out! that this sentinel, on whom so much reliance is placed, may be made to yield to the effects of the anodyne, which our prejudices or our passions shall administer! Christianity then, bids us beware—urges us to keep this principle enlightened, if we would with any safety trust to its dictates—and shows us that in order to this effect, it is necessary, unavoidably necessary, that our consciences be made constantly to harmonise with the spirit of the gospel.

The error which has occasioned these remarks, is I fear too prevalent. I have noticed it in the expectation, not of immediately convincing its advocates of its total opposition to the spirit of our most holy religion, but in the humble hope, that I may by possibility be the means of leading some of them to pause and examine seriously, to what it tends and on what it rests. If they will do this, I shall feel sure that by the blessing of God they will renounce it, and at the same time acknowledge the vastly paramount claims of personal religion. *

FOR THE CHRISTIAN REGISTER.

Few things have a stronger tendency to refine the mind, and to awaken it to religion, than occasional residence in the country.

That it may have this effect, however, we ought to leave behind us, all anxieties respecting physical pursuits, or the daily occupations of life. We should be prepared to examine *comprehensively*, and not *minutely*, the works of God. The physical inquirer is too apt to regard those parts of nature alone, to which his particular studies lead him. He examines each rock, each stone, and each plant, to ascertain their structure and refer them to their class. To him, all is dull, lifeless matter, and conveys no higher feeling than that occasioned by his daily labors.

But far different is it, with the general observer of nature; to him all is animated, every tree, every rock, every stream appears full of life, every thing speaks to him of the goodness, and the power, and the benevolence of the Creator.

Towards the holy hour of twilight, he seeks some eminence, from which he may view the works of nature, and behold the peaceful village rising in their midst. Occasionally is heard near him, the cheerful note of some songster, who has not yet retired to his rest. All is calm, peaceful, and happy. He becomes no longer careful about human concerns; no longer is he irritated at the world's contempt, or its want of sympathy. Nature affords him that sympathy which he cannot elsewhere attain, and silent voices seem to communicate to his mind new consolations, and new stimuli to exertion. He who has wished to find, amongst men, such a friend as his vived imagination has pictured, may find that friendship *here*, and here only.

Amidst the general tranquillity and happiness of nature, the actions and the words of those he was disposed to consider his enemies, are received more favorably. In the general peace, it seems impossible that man should design evil. All the works of the Deity appear to be in harmony; and he feels arise within him a genial love for all, and especially for his own species. He weighs his own conduct, and is confirmed in those views and those rules of action, which reason and religion dictated, but about which he had wavered, because he had not the sanction of the world.

What is it to him whether the rocks he sees are of porphyry or of granite, whether they were formed by floods or by volcanoes; whether the plants he views beneath him belong to Tetrandia or Diandria; or whether the animals around are Carnivora or Ramirantia? It is as little importance, for him to know the ascension and declination of a star, or the height of the mountains in the moon. He feels the inferiority of all human knowledge, and he rises in contemplation to the worlds above him, and sees them filled with rational beings, and extending to the remotest regions of space.—Here his thoughts are directed to a future existence. He compares our present life with an endless duration, and he feels astonished that the greatest evils which can happen to him in so short a space, should have the power to affect his peace.

However it may appear to others, I cannot avoid thinking that the habitual reflection upon whatever is infinite, and especially upon eternity; the habit of comparing the greatest extent to which our present life can reach, with an existence without end; must furnish us with the strongest means of bearing with equanimity the petty vexations of life; and must afford the greatest consolation under misfortune. Can he, who bears constantly in mind, that our present state of existence is a period infinitely small, in the mathematical sense of the word infinite, can *he* be deeply troubled about the evils that can happen to him in so brief a space?

But, it may be objected that considerations of this kind have a tendency to produce a neglect of our daily duties, by making us despise whatever belongs to so short an existence.—If we have proper views of a future state, these apprehensions are entirely groundless. So far from leading us to despise our duties, nothing can be a greater inducement to exertion. This life is the introduction to the future one; we are placed here with certain duties to perform, and certain trials to go through, in order to improve those faculties and produce that temper of mind, which may fit us to enter upon the labors which will be assigned to us hereafter. In proportion, then, to the extent to which our intellectual faculties are improved, and in proportion to the effect of our trials in disciplining our minds, will be the rank which we shall hold in a future state, and the degree of happiness we shall enjoy. If *these* considerations are not sufficient to induce men to pay a proper respect to those duties which God has assigned them, I fear they are inaccessible to all noble motives. Z.

FOR THE CHRISTIAN REGISTER.

THE VILLAGE CHURCHYARD.

There is perpaps, no place, where so beautiful a moral lesson is taught, as at the village churchyard; especially to those who, like myself, are fast approaching the close of a long life—those for whom the freshness of morning has passed away, and round whom the twilight of evening is stealing. Hallowed by our holiest feelings, it has a voice deeper than that of the moralist. It addresses indeed no language to the ear, but holds silent communion with the heart. The quiet that usually pervades it, imparts its own solemnity to the mind; and the wild flowers that spring up on the graves, and the trees that shed their leaves over them, and the dark funereal pines slowly waving their huge evergreen branches, are beautiful emblems of the frailty of life, and the enduring hope that alone remains verdant amid the desolation of death. *Our* world has long since gone down to its dust and its darkness; and of those who once were with us, and of us, scarcely the names remain. Here and there some moss-grown stone appears half reclining to the ground, or bound to the grave it once marked by the long grass that has tangled around it; the toad and the lizard have taken shelter beneath it; they who would have restored it have long mouldered beside it; and none pause now to bestow a tear or a thought on those unheeded remains. Yet to the old man, these claim an almost exclusive interest. Here, he stands amid the graves of his fathers, and the friends of his youth and his manhood. Father and mother, sister and brother, lover and friend are around him. He is at home here—it is only among the living he is a stranger.

Such at least were the feelings with which, after an absence of nearly half a century, I again visited the churchyard of my native village. Situated at the skirts of a deep wood, remote from any habitation, the silence of the dead literally reigns there unbroken, save at intervals by the voice of the bird, or the murmur of the wind through the neighboring pines. In one corner of this beautiful repository was a large elm, under whose branches I had sat with my companions in my childhood. I regarded it with a sentiment of affection, almost of respect. Of all that I had once known, that only remained unchanged. Time in his silent march had swept onward, and on that hoary trunk had registered the impress of the flying years. It had been spared yet awhile, to wrestle with a few more storms, and put forth its leaves yet a few more summers, ere that too should become as the dust that was congregated beneath it.

In one corner of the churchyard, was the grave of one, whom in my youth I remembered as the village wit;—one of those happy, volatile spirits, with whom the light laugh, and the merry thought are always ready; and whose least word could "set the table in a roar." But the kindling thought, and the merry jest were forgotten now, and that light heart was still as the sod that covered it.

In another spot I observed a grave, whose sunk and grassy mound was almost level with the surrounding earth. It was the grave of a mother. I thought on the time when in the confiding simplicity of childhood, *my* little sorrows had been soothed, and my childish joys shared, by the tenderness of that devoted love. I had lost it indeed while yet a child, and long and weary years had since interposed. But what time can erase the remembrance of that enduring love, that watches and weeps when others desert and despise; that amid sorrow, and suffering, and neglect, and guilt, still forgives and welcomes the wanderer; whose bitterest tear is for the unworthiness of its object; love that hopeth all things, and endureth all things; which the stranger cannot rifle, nor misconduct chill, nor unkindness estrange, nor death destroy.

In another place I remarked a grave surrounded by a low whitewashed fence, overhung by a single weeping-willow. It was the grave of a lover. Death had broken the vows that love had plighted, and the flower had withered in its freshness. *She* had gone down into darkness, who in the fulness of affection, would have followed him through the wide world. Yet no one had seen a tear on his cheek, or heard a murmur on his lips. Day by day, and hour by hour, the pale cheek became yet paler, and the hollow eye more sunk; yet these were the only indications that the spirit was struggling in secret with unutterable bitterness. His young heart had put forth the full freshness of its hopes; but the blight of the mildew came over it, and never again might that blasted trunk put forth leaf or blossom. His heart's warm feelings were chilled; and disappointment sat brooding amid the ruins of its hopes. The strong spirit wrestled in vain, and bowed in silence to the destroyer. No one who looked for the first time on that tranquil brow, and quiet, grave manner, would have deemed that the canker-worm was preying within. Yet so it was. With her, all had left him; but the enduring love that was treasured in the secret chambers of that broken spirit. The shrine was untouched in the temple, but the sanctuary itself was laid waste and left desolate.

A little apart from the rest, I observed another grave, whose place was distinguished only by a depression of the earth upon it.—There was no epitaph, no stone to it;—it seemed to stand solitary, and neglected, and fogotten. But well did I remember its inmate. In my boyish days, I had seen that forgotten dust walking in all the pride of beauty and loveliness. Lovers and flatterers thronged around her; fashion and fortune bowed before her. All was bright, and joyous, and happy, save the poor crushed heart within.—But for her, "the silver cord was forever loosed, and the golden bowl broken." To every eye she seemed cheerful and happy; but who could look into the secret sanctuary, and see how deeply and silently, the fountains of bitterness were mingling with the springs of life. The smile still played on her lips, but the heart's warm current had been frozen.—They who had been the life of her life, around whom her young heart had twined its first and fondest affections, had gone home—and the feelings that had grown with her growth, and strengthened with her strength, were at once blighted. Unmurmuring she had drunk from the cup of bitterness;—but the hand of the spoiler was busy with her. Silently and surely was the canker-worm preying on her heart; and none knew that that flower was withering, till it fell in its beautiful ruins.—One only regret she had uttered, that she might not die in the home of her fathers. But death had been busy there, and that home was deserted now. "Could I," said she, "could I but close my eyes amid the hills and recollections of home, I feel that death would be robbed of its bitterness.—Other scenes may be more beautiful to the eye, but the heart claims no kindred with them. It yearns for the associations of its childish years. For those who made that home dear, even now in the loneliness of this broken spirit I dare not wish. He who gave, has a right to recall them; and sincerely do I bow to him, who afflicts not in anger. I sometimes indeed wish that mine had been a happier lot, but I endeavor to reject such thoughts, least I should learn to murmur at the will of him, whose chastenings are in mercy. I know," she continued, addressing a favorite attendant who had been brought up with her from childhood, "I know you will sometimes think of her who loved you, who, alas! beside you had nothing left to love. If hereafter you should revisit the scenes I now so much regret, love them for my sake—and when in the stillness of evening you walk where we have once walked together, and muse over the ruins of our beautiful hopes, think of the past, and her for whose sake, I know the past will be dear." Many a prayer was uttered, and many a tear shed for this interesting young creature,—in vain. He who framed her being, recalled it. Consumption in its desolating course was upon her, and her frail form bowed beneath it. The decree was gone forth, and she too like all the rest was loved, and wept—and forgotten.

And so it is. The grave is a stern remembrancer to the old of what has been, and what must soon be. For them, the die is cast, and the world has no more to offer. The grave bounds the prospect before. They live but in the past, and the world of shadows is to them the region of reality. The joy of the past is over, its bitterness only remains; as the earthquake of but a moment, leaves in its effects a deeper remembrance, than the long years of sunshine that have glided unheeded away. Our happy moments have but an insulated existence, they stretch not into future life; we leave them as it were, where we found them, and speed on our course alone. Our sufferings, on the contrary, are an accumulating mass that we *must* carry with us and about us. We leave the joy of the banquet where we leave its revellers, and even the higher gratifications of intellect pass away with the cause that excited them. But when did the fond lover leave his tears at the grave of his mistress, and the mother bury her sorrows in the tomb of her child? These are the barbed arrows that will cleave to the side they have entered. The voice of mirth cannot extract, the lull of music cannot sooth them. Amid scenes of joy, and smiling faces—there they are, smarting and festering; the "one fatal remembrance," that we may not, that we cannot forget. For myself the winter is come, and soon I must lay down my burden and rest. They who were with me, are gone before me; and as tie after tie is breaking, and friend after friend drops away, and shadows of evening are gathering around me, yet the more closely do I cleave to the eternal hope, which alone deepens and strengthens as life passes away. T.

FOR THE CHRISTIAN REGISTER.

The comfort of domestic life depends so much upon the good conduct of servants, that every one is aware of the necessity that they should be fitted for the peculiar relation in which they stand to their employers, and trained to the service which is required of them. But however obvious this necessity may be, few give that practical attention to the subject which its importance certainly claims,—few are willing to make a partial sacrifice of ease, or to lay restraints upon themselves, for the sole purpose of improving those on whom, ultimately, their own happiness is so greatly dependent. Few recollect habitually, that by patiently rectifying the fault of a servant, or teaching any little lesson in household arts, they not only remove one source of uneasiness to themselves, but impart to a fellow being a new power of becoming useful and happy. Instead of this, it is too common to relieve our dissatisfaction by unavailing complaints, to throw all blame upon our domestics, to make their perverseness an excuse for our anger, their ignorance and indolence an apology for our dislike and contempt. We forget the claims which the very circumstance of their humble condition makes upon us, and exert our charity, self denial, benevolence, sympathy, good humor, upon almost any objects, rather than those whom Providence has placed under the immediate influence of our kindness and example. We too often act as if they were a distinct species from ourselves, and neglect to extend towards them that tenderness of feeling,—that readiness to suggest palliations of wrong conduct which justice allows, and mercy approves. We expect too much of our domestics, and overlook the disadvantages under which they labor; the defects of education, the unfavorable operation of poverty in cherishing that class of faults, which grow out of depression and want, the constant influence of vulgar society, of low and debasing sentiments, together with the natural repugnance to restraint and subordination which is felt by every human mind.—All this is forgotten, and we are surprised and offended, that they do not at once assimilate with our refinements, our habits, and all the peculiarities of our tempers, tastes, and manners; and obey the slightest injunction with that minute exactness and ready zeal, which can only be reasonably expected from those whose love and gratitude we have enlisted in our service by a disinterested feeling care for their wellbeing. How small is the number of those of our own rank, whose education is similar to our own, with whom we should wish to live, with whom we can come in close contact without discovering some points that press too harshly upon us; can it therefore be expected that those of meaner acquirements and opposite condition, should at once approve themselves to our feelings?

A frequent exchange of servants is but a continual round of new vexations; there is great advantage in keeping them as long as possible in our service, for it not only does them essential good by allowing opportunity for our instructions to take effect, but we see even their incorrigible faults in a different light; the awkwardness, the dulness,—the thousand little disagreeable oddities that displeased at first, becoming familiar to our eyes, and seen in connexion with usefulness, cease to produce the painful sensation which they excited when presented to us in a stranger. Our hearts learn to apologize for those from whom we have received a long series of services, and we become easy even under the immediate exhibition of defects that would disturb and irritate us in a new-comer. Sympathy is very powerful; the servant insensibly catches the tone of her mistress' feelings, and that very calmness, patience, and forgiving spirit which we extend more frequently towards those whom time has invested with a kind of suitableness to our tempers and peculiarities, is highly conducive to the developement of all the good qualities with which a domestic may be endued. Would it not therefore be better, instead of the frequent change which is made in the vain hope of finding all that we want, to endeavor to improve the servants we may

chance to have,—to try to bring them as far as we can by unwearied attention to our standard of right, and to learn ourselves to bear patiently their failures and deficiencies?

We should not forget that those who serve us, even in the meanest capacity, have the same moral and physical nature with ourselves, that they feel precisely as we should if under similar circumstances; they are wearied by labor, they are sick and low spirited, they are disheartened by reproof, they are irritated by haughty, arbitrary commands; and they are softened into meek submissive obedience, and animated to generous disinterested zeal in the service of a family, where they have long and uniformly received that judicious kindness, which is suggested by real regard for the object on whom it is bestowed. We ought not to conduct towards our domestics in such a manner as to awaken continually a painful sense of inferiority; they should be treated as friends, as important members of the family, on whose services we depend for our ease; to whom we owe not our money alone, but our gratitude.—If we demanded only the labor of the hands, money might be an adequate reward; but in our idea of faithful service, there enters a feeling interest, a careful vigilance, an exertion of judgment, an exercise of the mind and of the heart, which certainly has a right to claim in return what our minds and our hearts can give. It claims a practical gratitude, habitually inclining us to look on the fair side of the character; disposing us for the comfort, and convenience of our domestics, to make some sacrifice of inclination, and keeping continually awake a strong desire to do them good by precept and example. Nothing endears an object to us so much as a deep interest in its improvement; we are commonly affectionate towards those whom we try to benefit, and our servants, unfavorable as their situation may be, will awaken kind emotions in some proportion to our solicitude for their good. Our own interest and all the eager anxieties of selfishness ought to give place to a sincere concern for their present and future welfare. We should feel, and deeply feel that for those who have entered our service, we have become in some degree responsible to heaven—that providence has so circumstanced a fellow creature as to come within the immediate influence of our example, and that in proportion as we give or withhold good, the object will probably gain improvement or receive injury. With this view, and it is no less true than solemn—every act of kindness, every suppression of petulence, every self denial that is made, every instruction that is given, every attempt to soften the condition of a servant, becomes a sanctified act, and imparts a kind of holiness to the discharge of the most ordinary domestic cares; it diffuses a peace over the mind, from the delightful consciousnes of being in the continual exercise of the highest charity. Who can calculate the good that is done by keeping for many years together, a destitute, disconnected young woman, in a respectable, well ordered family, by treating her as a friend, awakening such interest in her heart as will give occupation to her feelings, correcting her faults, forming her to prudent, neat, and systematic habits, imparting a love of quiet and of home, and instilling principles that will be the best security against the peculiar temptations of her situation. Much is done to improve the lower classes of society; scenes of vice and misery are laid open to the public eye, and perhaps the best remedies are applied which the case will then admit. But much of this evil might, we think, be prevented, if female servants were more attended to by those who employ them. Ladies should give their time and generous feelings to the arduous, but imperative duty, of improving the character of those females employed by them, and communicating to them their own domestic knowledge. By dismissing a servant for ignorance, instead of instructing her as far as our own skill extends, we become accessory to the formation of that restlessness of disposition,—that love of change,—which almost precludes improvement in the appropriate knowledge of a domestic; and alas! in some degree accessory, painful as it is to acknowledge it, to all the sad extremities of vice to which she may be led by her incapacity. We tremble when we think of the situation of an inexperienced young woman, dismissed from a family into the wide world—dismissed perhaps with angry words or cold indifference for deficiencies which she knows not how to supply, and faults which require time and repeated efforts to correct, even in those who are the best disposed. V.

CITY AFFAIRS.

Board of Aldermen. The death of the Honorable Thomas Jefferson having been announced, it was *resolved*, that the melancholy event be noticed by the tolling of the bells, minute guns, &c.—An order passed both boards of the City Council, appointing a Committee to report some measures suitable to be adopted by the City Council, as an expression of the high sense entertained by the inhabitants of Boston and by its Government, of the public services and private worth of those deceased statesmen, John Adams and Thomas Jefferson.

Common Council. The report of a Committee on the subject of the location of the statue of Washington, was so amended as to include a resolution expressing the opinion that a more suitable place than Market Hall might be selected for the statue, and purporting that the Council will aid in the selection of such a place, provided those whose province it was to decide in the matter should agree in that opinion.—An order passed relative to arrangements to be made with some Bank in the city for the depositing of the Treasurer's receipts, &c, &c.—Certain resolutions concerning the expenditures were passed,—by virtue of which no appropriation can be voted for any public work, building &c, unless a plan and estimate shall first have been laid before, and accepted by the City Council, from which plan and estimate no building Committee shall deviate, except under sanction of a vote of the City Council. And all orders or resolves requiring an appropriation of $1000 and upwards shall be taken by yeas and nays.

FOREIGN INTELLIGENCE.

Colombia. Mr T. C. Connor, a passenger in the brig Tampico, Captain Palmer, from Carthagena, has politely furnished the editors of the Gazette with late intelligence from that quarter. A gentleman who had just arrived at Carthagena from Bogota, informed Mr Connor that the Extraordinary Congress, which was convened in consequence of the failure of Goldschmidt & Co. was still in session, when he left that place, discussing the ways and means for paying the interest of the Colombian Loan due in July. Intelligence of the disturbance in Venezuela had reached Bogota, and the extraordinary session would accordingly be prolonged, and speedy and effectual measures adopted to prevent any interruption to the peace and harmony between New Grenada and Venezuela. The receipt of this news in Bogota had not caused much alarm. The La Plata, 64, Captain Thompson, had arrived at Carthagena, in 17 days' passage from New York. Sixty of her crew were sent home by J. M. MacPherson, Esq. United States' Consul, in the schr. Hope, Captain Knapp, and he was making every exertion to procure the return of the rest. Wm. S. Van Tassell of Albany, had died in the Hospital. Captain Egbert Van Beuren, from the Pacific, who also came passenger in the Tampico, left Panama on the 20th of May, at which time only the Delegates from Peru and Guatemala had arrived to attend the Congress. Bolivar was at Guayaquil.

A friend has favored us with the perusal of a letter received by the brig Tampico, from Carthagena, dated the 15th June, from which we extract the following intelligence. "The Spanish squadron is now off the port. Yesterday they were within gun-shot of the batteries, seven sail, one 80 gun ship, five frigates and a brig. It is presumed that they will attack this place in a few days. They approach the walls every evening.

"At the present time the Colombians are not able to meet the squadron, as they have neither men nor officers on board their ships. They have not men enough in the whole squadron, even to man one of their frigates. They are in a deplorable situation at present. There are not more than a thousand troops in this place, and a great many of the cannon on the walls, not on carriages, are entirely useless. It is rumored that Com. Laborde commands the Spanish squadron, and intends to take the ship of war in the harbor and the place itself."—*N. Y. Statesman.*

Chili and Buenos ayres. A letter was received at the Exchange, by the Midas, written in Valparaiso, the 19th of April, which says—"It is reported and generally believed, that the Chili squadron has been sold to the Buenos Ayrean government. The circumstances of the squadron's firing a salute to-day, and the Admiral's flag, together with that of the National, having been hauled down in the smoke, it is thought confirms the fact. They are to be fitted out with all possible despatch.—*Balt. pa.*

Important from Colombia. We received on Saturday evening, the following interesting letter from our correspondent at Porto Cabello, (Venezuela) dated June 20, 1826:—"By the schr. Rehoboth, Capt. Ellis, who leaves this port to-morrow, for New York, I have to advise you, that things in this province are far from being settled. We received intelligence at 8 o'clock yesterday morning from Cumana, that Gen. Bermudez was on his march with 10,000 troops, destined to this place. The forces at Carthagena are ordered, and are soon expected here. On account of this intelligence, they have ordered the troops to repair immediately to Valencia to join Gen. Paez. The castle at the entrance of the harbor is doubly manned; and they are using all diligence in preparing the forts at La Baturia, on a small island directly opposite that of the castle, the battery which guards the city from the outer town, for an entrance from an enemy in that direction. A proclamation from Gen. Paez has just arrived, ordering all citizens and those keeping houses, to turn out with their muskets. The troops will march to Valencia in the course of tomorrow, when the citizens will be obliged to guard the city and man the castle. On account of this disturbance, Gen. Paez has ordered that no man-of-war under the Colombian flag shall leave the place without his special orders."—*Com. Adv.*

Havana. Captain Hood, who arrived at N. York on Saturday in the schr Saluda, in twelve days from Havana, informs that when he left that place it was very healthy, not a case of fever having occurred during the season.

DOMESTIC INTELLIGENCE.

The President of the United States arrived in this vicinity on Wednesday evening, having left Washington on Sunday morning, before receiving news of the decease of his father, and in hopes of reaching Quincy before the recurrence of that event. He was in town a short time on Wednesday. *D. Adv.*

Funeral of Mr Adams. Agreeably to arrangements made, the remains of the aged and revered "sage of Quincy" were deposited in the tomb on Friday afternoon last, with every mark of affection and respect. An immense concourse of citizens from every section of the State were present, to pay the last tribute of veneration and gratitude, and to sympathise with the afflicted mourners.

The procession was of great length; consisting of the Governor, Lieutenant Governor, Honorable Council, Judges of the State, City Municipal Authorities, Members of Congress and of the State Legislature, the relatives of the deceased, the clergy, officers of the army and navy, and citizens. When the long train arrived at the meeting house, the citizens of Quincy, who were arranged in lines, opened ranks and the procession passed through into the church, which was appropriately dressed in the garb of mourning. The services were solemn and impressive. The Rev. Mr Whitney delivered the sermon from the following text, "He died in a good old age, full of years and full of honors."

From the meeting house the corpse was conveyed to the family tomb, where were deposited among the relics of successive generations the remains of one of the greatest men our republic could boast.

Minute guns were fired by the artillery at Quincy, from the time the procession formed till the corpse was laid in the tomb. The bells in this city were tolled, the stores were generally closed, and the shipping in the harbor bore their flags at half mast.

The flags at the Navy Yard were hoisted at half mast on Wednesday, Thursday and Friday, and on the afternoon of Friday twenty-one minute guns were fired

Adams and Jefferson. A solemn funeral service was appointed to be performed in New York, on Wednesday last, in honor of the deceased John Adams and Thomas Jefferson. Besides a public procession, and the public services, orders were issued to the militia, for the parading of a regiment of Artillery with thirteen guns, to fire minute guns, beginning at 12 o'clock, and firing 175 discharges, a number corresponding with the united ages of the deceased. The officers of the other regiments were ordered to appear in uniform.

A similar service is to be performed in Providence on Monday next. A Eulogy will be pronounced by Joseph L. Tillinghast, Esq. There will also be a military and civil procession.—*Daily Adv.*

COMMONWEALTH OF MASSACHUSETTS.

In Council, July 10, 1826. Upon the Meeting of the Honorable Council, his Excellency the Governor announced, That with the last evening, the melancholy intelligence had been received, that another of the illustrious signers of the Declaration of American Independence, a patriot and statesman, philosopher and scholar, the distinguished cotemporary of him whose remains, in honor as in grief, were but just committed to the tomb, *is no more!* On the day gloriously associated with the most brilliant event of his life, amidst the prayers and praises of twelve millions of freemen rejoicing in the fruits of the virtues and labors, and services and sacrifices of the heroes and sages of the revolution, the spirit of Thomas Jefferson, almost simultaneously with that of the venerable Adams, was released from the infirmities and burthens of exhausted nature, to be forever associated, as I trust, through the goodness and mercy of God, in the great and final rewards of approved fidelity in the paths of duty and distinguished usefulness on earth.

His Excellency then asked the advice of Council upon the notice proper to be taken by the Executive of this impressive event.

Whereupon it was *Resolved*;—That the Supreme Executive of the Commonwealth of Massachusetts are deeply and solemely impressed with the Providence of God in the removal by death of the Honorable Thomas Jefferson, a distinguished citizen, and a former President of the United States, who by his agency in asserting and maintaining the Independence of his country, and by his services in administering its government, entitled himself to the gratitude of his fellow citizens, and acquired an imperishable fame, which will be dear to the hearts and cherished in the remembrance of generations of freemen to the latest posterity; and that this expression of the sense which the Executive entertain of the character and services of the deceased, and of the respect due to his memory, with the sentiments of His Excellency in announcing the event, be entered on the Records of the Council, and an official copy thereof be published by the Secretary. A true Copy of Record,

Attest, EDWARD D. BANGS, *Sec'ry.*

Fourth of July in New London. The editor of the Hartford Mirror gives the following account of an interesting celebration:—

"It so happened that we spent the last week, and of course the last 4th of July, in New London. It is said that to every good picture there should be three lights, and in our view, this "principle of the pyramid," was emblazoned gloriously. The Declaration of Independence was read with emphasis. Old Hundred was sung by every body in the Meeting-house—and it held on that occasion nearly all the town, and thirdly, the year of Jubilee was proclaimed at the dinner, and the sheriff was directed to open the prison doors and bring in his bill. On this last point we may be allowed to go into particulars. Before the wine was circulated, a gentleman (Mr Law) proposed to the President, (Judge Perkins) that the company present make a general Gaol Delivery of debtors, be the amount of their debts more or less. The motion was carried unanimously—the sheriff was ordered by authority of the President of the day, to open the doors and *bring in his bill* The plate was passed, and when the first, second, and third gentlemen, (among whom was Capt. George Rogers of the navy,) had put in $20 each, and others were emptying their pockets, the sheriff rose and told the company that there was enough; or if not, he would look to the remainder. A committee was appointed to see to a general clearing out, and the debtors were addressed by the President with a delicacy admirably suited to the occasion.—*Bos. Gaz.*

Celebration at New York. At New York all the ceremonies of bell-ringing, cannon-firing and flag-displaying were gone through with, on the 4th inst. The processions, dinners, speeches &c. are lauded to the stars. Whole oxen, a hundred hams, barrels of beer and punch were served up at the Corporation table, which was *only* 450 feet in length. One of the most interesting ceremonies which took place, was that of presenting to the only son of Robert Fulton a gold medal commemorative of the Grand Canal celebration. Three similar medals were previously sent to the three surviving signers of the declaration of Independence, and this one was reserved for the son of him whose genius added immense value to the benefits of internal navigation, and who was an early and ardent advocate of the Canal which unites the Lakes with the Atlantic.

Georgia. From recent correspondence between the Secretary of War and the Governors of Georgia and Alabama, it appears that a speedy adjustment of the differences involved in the Creek Indian controversy is anticipated. The Governor of Alabama had requested the President to appoint Commissioners to attend in running the dividing line between the two states; the ascertainment of which line will settle the boundary of the Creek lands ceded by the new treaty to the United States, which has been the cause of all the late disturbances with Georgia.—The Secretary of War informed the Governors of Georgia and Alabama, that the President had no authority to appoint commissioners, and that they could proceed to run the line, without objection on the part of the United States. *Traveller.*

Missouri. Another company of enterprising citizens have left Franklin on a mercantile tour to New-Mexico. Between 80 and 100 persons are said to constitute this new expedition, and the wagons and carriages of almost every description, are numerous. The amount of merchandise taken is also very considerable, and if the adventurers are successful, the foundation of many fortunes will be laid. It is said that the expectations of the adventurers are sanguine, the obstacles exist rather in the imagination than reality, and the road is fine the whole distance. *Nat. Journal.*

GENERAL SUMMARY.

Fruit. Green corn and will ripened apples were gathered in Middleboro', on the 5th inst. from the farm of Mr H. Tinkham.

A second crop of corn of this year's growth, has been ploughed in Georgetown, S. C.

Fire! The village of Drummondville, Canada, has been nearly consumed by fire. Thirty buildings (all save three) were burned. The fire commenced in the woods. The Catholic and Protestant Churches were saved with great difficulty.

Caleb Cutler, Esq. has been appointed Post Master in Groton, Middlesex County, vice James Lewis, Esq. resigned.

The Hon. Enoch Lincoln, Member of Congress from Maine, has resigned his seat.

New Churches. The Corner Stone of a new meeting house was laid in Groton on the 4th inst.

The dedication of the new Unitarian Church in Danvers, will take place on Wednesday the 26th inst and it is expected the Rev. Mr Brazer will preach the sermon.

Iron Ore. An inexhaustible bed of iron ore has been discovered on Penn's Mount, half a mile distant from Reading. The ore is said to be of a better quality than any heretofore discovered in this country.

Census of New York. New York, according to the last census, has a population of 1,322,812.

Census of Pennsylvania. Pennsylvania, according to the last census, has a population of 1,049,458.

An Odd Practice. An odd practice is now the fashion in Paris. The ladies of quality issue cards for an assembly in favor of the prisoners and poor.—The inviter commences these good works by a sumptuous dinner, to which persons well qualified only are invited. A preacher is of course present. After the repast, the company retire to a sumptuous saloon, the ladies dressed profusely pour in in their carriages, which fill the court yards and the surrounding streets, the gens-d'armes dash about &c. A stranger would imagine that a rout was going forward. The company arrived, the preacher delivers a sermon against pride, superfluities and luxury. A collection is made, and the lady has thus the honor of being styled charitable, and at the same time, (no minor honor,) of displaying her elegant furniture.

In many of the houses of the upper classes in Paris, upon *soirees* being given, collections are made in aid of the Greeks. At one on Sunday the Duke of Devonshire is said to have given 1000 francs.

New Work. A work on the United States is shortly to be published in Baltimore, which is ascribed to Mr Poletica, late Russian Minister, and now one of the Senate of Russia. The title is "A Sketch of the Internal Condition of the United States of America, and of their Political Relations with Europe. By a Russian. With notes by an American." The first section contains some general considerations with regard to this country; and the second is divided into the following heads:—Extent of the Country, Population, American Confederation, Federal Government, Army and Navy, Finances, Political Relations. Section third—Administration of Justice and Penitentiary System. Fourth—State of Society. This work is to be published by Mr Coale, of Baltimore, and will no doubt excite a good deal of interest.

Dyspepsia. By diet and regimen, more may be done for a dyspeptic than by calomel, bark, or brandy; and if we can find, by actual experience, any article of diet, however simple and *apparently* inert, which will remove the troublesome affections, which, combined are denominated *dyspepsia*, it is as much our duty to prescribe that article, as if this salutary relief had been procured from the most formidable of the materia medica.

These remarks have been immediately occasioned by finding in a European Journal some very singular cases of the efficacy of fat boiled bacon in indigestion, accompanied by constipation.—A gentleman who had long suffered from these troubles, and had gone without success through the usual courses of physic, was led by some accidental circumstance to relinquish the use of butter, and substitute fat boiled bacon for it.—A slice of this he put between his slices of bread, morning and evening, and soon found his symptoms of dyspepsia began to disappear, his bowels became regular, and his health was restored. Naturally enough, he recommended this to his complaining friend, and it was followed by the same result. Afterwards it was recommended by his physicim to a number of his dyspeptic patients, and he had the satisfaction to see them mend under its use, and finally all symptoms of disease vanished. Thus did the fat of bacon, the salutary effects of which we cannot trace to any cause beyond the portion of nitre and culinary salt it contains, do more than the blue pill system of Abernethy, or the stomach and liver speculations of Dr. Wilson Philip. Nay, more—it not only removed a disease those systems could not conquer, but removed also the *consequences* of this previous trial.

Boston Med. Int.

Sandwich Islands. It appears by the last accounts that most of the wives of the missionaries at these islands are in a bad state of health. The cause, the editor of the Missionary Herald supposes, is to be found far less in the climate than in other circumstances; which are supposed to be, 1st, *the severity of their domestic labors and cares*, and 2ndly, *Exposures and privations*, owing to the want of suitable dwellings. Mrs Whitney was suffering from dropsical symptoms, and most of the others materially from debility. Mrs Bingham and Mrs Stewart, were both confined to their couches, as Mrs Richards had been the greater part of the last eight months. Mrs Bingham had for some months exhibited more symptoms of an impaired constitution than at any former period since she left America. In the case of Mrs Stewart, it was the general opinion that a removal to a colder climate, afforded the only chance of saving her life. In pursuance of this, Mr S. and wife, with his family, embarked on the 17th of October last, for London, on board the British ship Fame, the master of which, Capt. Dale, generously gave them a gratuitous passage. They arrived at Gravesend on the 19th of April, and the health of Mrs S. had somewhat improved. They hoped to leave England for the United States, early in June last.

The White Hills. During the recent heavy rain storm, a large mass of stone and gravel was dislodged from one of these mountains and almost destroyed the road through them, commonly called the "Notch." The expense required to remove the stone so as to make the Notch again passable, will be very considerable.—*Rep.*

Remarkable Circumstance. We learn from the Indiana Farmer that Jesse Brannan was lately tried at Bedford for stealing, found guilty, and sentenced to the penitentiary for one year. His father and mother witnessed the trial. He is about twenty years of age; after receiving sentence, his mother was permitted to speak with him. "My boy," said the old lady, "go to the penitentiary, serve out your time there, and when you return I will receive you as a mother still." They separated, the boy was about to be conducted to jail, and the mother was going towards her horse, for the purpose of returning home; the thought of being thus torn from her child in disgrace, bore too hard on her aged breast, already worn with grief and enfeebled with care. She could no longer support the heavy load—she tottered and fell—her situation was seen and many ran to her relief—but the mother's grief and affliction had ceased! She was pale and lifeless—the purple current which had hitherto preserved the vital spark, had now fled to its citadel, and forced asunder the beating ligaments. Her extremities were chilled. Several attempts were made to bleed her, but the blood had forsaken its wonted channels. The boy was soon brought forward to witness the awful effects his guilt had produced upon her who had borne him. Here, for the first time, he shewed that he had a heart that could feel; his face, which before had the appearance of hardihood, was seen bathed in tears. The old man with difficulty withstood the awful shock, but at last, with some composure, and with a father's feelings, he addressed his trembling son, in substance as follows: "See, my boy, you have been the death of your mother. It is too late now for you to weep or lament. But three weeks since I buried your brother, my other son; here was sufficient warning for you—but even while the recollection is fresh, and while our eyes were yet wet with tears for him, you committed the disgraceful deed which has brought upon me this awful calamity. I am now left alone to pursue the rugged journey of life." His tears stopped his utterance. The scene was solemn. The town, which till now was cheerful, became solemn as the house of mourning.

Physicians. There are 3500 medical practitioners in London, and only 900 in Paris.

Bishops. We understand, says the Florida Herald, that his holiness the Pope of Rome has appointed a Bishop for the State of Tennessee, Alabama, and the Territory of Florida, with the title of *Bishop of St Augustine.*

Connecticut River. The New Hampshire Legislature sat at a very early hour on Saturday morning last, and after a short session, adjourned *sine die.*—They passed the bill incorporating a company for improving the navigation of Connecticut river. The assent of the Legislature of this State only is now wanting to give effect to the law, and without that assent the proposed improvements cannot be undertaken.

Ventillator. Captain Bunker, of the Steam-boat Washington, has introduced a newly constructed Ventillator, which effectually draws off all the foul air arising from bilge water, and keeps every part of the boat constantly supplied with fresh air while under weigh.

Weather. The Thermometers in this city on Tuesday stood at 92 to 94 in the shade. Wednesday, at 98 to 100.

College Economy. The Portland Gazette mentions that between sixty and seventy students of Bowdoin College have for some time past associated themselves together as a *Boarding Club*, and that the expenses of their establishmeut do not exceed $1,25 per week each.

Mr Holley. We learn from the Kentucky Reporter, that Mr Holley, having relinquished his projected tour of Europe, will continue in his situation as President of Transylvania University.

Russia. Captain Dickinson, of the ship Triton, arrived at this port yesterday, informs that the Empress Elizabeth, widow of the late Emperor Alexander, of Russia, died about the 10th of May on her way from Taganrok to Moscow.

DEATHS.

In this city, Wm. Foster Apthorp, aged 25, third son of John T. Apthorp, Esq. Mr. George Spooner, aged 81.

At Dedham, Horatio Townsend, Esq. Clerk of the Courts of the county of Norfolk.

At Dighton, June 17, the Hon. Wm. Baylies, M. D. aged 82, and one of the four survivors of the Provincial Congress of Massachusetts, which was convened in 1775. He was graduated at Harvard University in 1760. During the revolution he was often in the Councils of the State, In 1783, while a Senator of the Commonwealth, he was appointed by Gov. Hancock, Register of Probate for the county of Bristol, and a Judge of the Court of Common Pleas. He was a member of the State Convention, which ratified the Federal Constitution, and in 1800 an elector of President and Vice President. He was an original member of the Medical, Historical, Agricultural, and Humane Societies of this Commonwealth, and an early member of the Academy of Arts and Sciences.

At Brunswick, (Maine) Wm. Curtis, a member of the senior class of Bowdoin College.

NEW TRACT.

JUST published by the American Unitarian Association, and for sale at their Depository, No. 81 Washington street, "A Letter on the Principles of the Missionary Enterprise," pp. 40, price 4 cents. july 15.

NORTH AMERICAN REVIEW.

THIS Day published, by Frederick T. Gray, No. 74, Washington street, up stairs.

Contents, No. 52.

Art. I.—Dane's Digest of American Law.
A General Abridgment and Digest of American Law, with occasional Notes and Comments. By Nathan Dane, LL. D.

II.—Worcester's Elements of History.
Elements of History, Ancient and Modern; with Historical Charts. By J. E. Worcester.

III.—Popular Education.
Practical Observations upon the Education of the People. By Henry Brougham, Esq.

IV.—Harby's Discourse on the Jewish Synagogue.
1. The Constitution of the Reformed Society of Israelites, for promoting true Principles of Judaism, according to its Purity and Spirit. Founded in Charleston, South Carolina, sixteenth of January, 1825.
2. A Discourse delivered in Charleston, South Carolina, on the twenty-first of November, 1825, before the Reformed Society of Israelites, &c. By Isaac Harby, a member.

V.—Lexicography of the New Testament.
1. De vera Natura atque Indole Orationis Græcæ Novi Testamenti Commentatio, Auctore H. Planck.
2. Clavis Novi Testamenti Philologica, Auctore M. C. A. Wahl.
3. Grammatic des Neutestamentlichen Sprächidioms. Von G. B Winer.
4. Lexicon manuale Græco-Latinum in Libros Novi Testamenti, Auctore C. G. Bretschneider.
5. A Greek and English Lexicon of the New Testament, from the "Clavis Philologica" of C. A. Wahl. By Edward Robinson.
6. A Greek Grammar of the New Testament, translated from the German of G. B. Winer. By Moses Stuart and Edward Robinson.

VI. Lewis's Outlines of the English Language.
Analytical Outlines of the English Language, or a cursory examination of its materials and structure. By John Lewis.

VII.—Scottish Song.
The Songs of Scotland, Ancient and Modern; with an Introduction and Notes, Historical and Critical. By Allan Cunningham.

VIII.—Popkin's Dalzel's Collectanea Græca Majora.
Analekta Ellenika Meizona, sive Collectanea Græca Majora, cum Notis Philologicis, quas partim collegit, partim scripsit Andreas Dalzel. Editio Quarta Americana.

IX.—Cooper's Novels.
1. The Pioneers, or the Sources of the Susquehanna; a Descriptive Tale. By the Author of 'Precaution.'
2. The Last of the Mohicans; a Narrative of 1557. By the Author of 'The Pioneers.'

X.—Correspondence on the History of the Law.
Sampson's Discourse and Correspondence with various learned Jurists upon the History of the Law, with the addition of several Essays, Tracts, and Documents relating to the subject.

XI.—Critical Notices.
1. Verri's Roman Nights.
2.—1. De Kay's Address.
2. Boston Athenæum.
3. Public Works of the State of Georgia.
4. The Deformed Boy.
5. American Journal of Education.
6. Pickering's Reports.
7. Gould's Edition of Virgil.
Quarterly List of New Publications.

Subscription price paid at the office of the N. A Review, for Nos. 2 & 7, Old Series. 3t July 1.

TAYLOR'S HINTS TO FEMALES

JUST Published, and for sale by James Loring, No. 132, Washington street, price 63 cents, in a morocco back. "Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a mistress of a Family. By Jane Taylor. Third Edition."

Also—The New Flute Instructer. The Violin Instructer. 3t july 1

TAYLOR'S MATERNAL SOLICITUDE.

JUST Published, and for sale by James Loring No. 132, Washington street, price 63 cents, in a morocco back, "Maternal Solicitude for a Daughter's Best Interests. By Jane Taylor."

Also.—The Reciprocal Duties of Parents and Children. By Jane Taylor.

Blair's Catechism of Common Things in Use necessary to be known at an early age.

Hints for the Improvement of Early Education and Nursery Discipline. 3t july 1

UNITARIAN MISCELLANY.

COMPLETE SETS of the Unitarian Miscellany in boards, or leather, for sale at 81 Washington street. Also odd numbers supplied. 3t july 1.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

ADDRESS AT MINISTERIAL CONFERENCE.

JUST Published and may be obtained at 81 Washington Street "Extract of an Address delivered on the morning of May 31, 1826." This tract is printed by vote of the Conference of Ministers in Berry street, and those clergymen who wish to obtain any number for distribution are desired to send to the Office of the Christian Register. July 1

THE DEFORMED BOY.

JUST Printed for the Trustees of the Publishing Fund and for sale by Munroe & Francis, No. 128 Washington street, and at the office of the Christian Register, The Deformed Boy, a new American story for Children. It is the first of a series of juvenile books which this society intend to publish, and discovers the talent and good feeling, which delight older readers in the larger works of its well known author. 3t june 17.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week Reference to Rev. J. Bennett. 6wis* april 22.

PSALMS AND HYMNS.

THE Different Collections of Psalms and Hymns used in Unitarian Churches, are for sale at 81 Washington street. may 20.

Poetry.

THE TEAR.

Sacred boon of favoring heaven!
Test of reason, pearly tear!
In some bounteous moment given,
Soothing anguish most severe;

Melting child of mute affliction,
Misery's due and feeling's gem,
Precious pledge of young affection,
Fairest flower on pity's stem.

Reconcilement's sweet oblation.
Healing the distemper'd heart!
Friendship's dearest, best libation
Balm for every anxious smart!

Oh how near allied to sorrow
Are our transports most sincere!
Even delight is forced to borrow
Feeling's rich, impressive tear!

Humid eyes that softly languish,
What do your full orbs declare?
Dew-drop formed of hope and anguish
Love himself has placed thee there.

SIR THOMAS BROWNE'S EVENING HYMN.

The night is come. Like to the day
Depart not thou, great God, away;
Let not my sins, black as the night,
Eclipse the lustre of thy light;
Keep still in my horizon; for to me
The sun makes not the day, but Thee.

Thou, whose nature cannot sleep,
On my temples sentry keep;
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close;
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance;
Make my sleep a holy trance,
That I may, my rest being wrought,
Awake into some holy thought,
And with as active vigor run
My course, as doth the nimble sun.

Sleep is a death! O make me try,
By sleeping, what it is to die;
And as gently lay my head,
On my grave, as now my bed.
Howe'er I rest, Great God, let me
Awake again at last with thee;
And thus assured, behold I lie
Securely, or to wake, or die.
These are my drowsy days; in vain
I do now wake to sleep again;
O come the hour when I shall never
Sleep again, but wake forever.

EDUCATION.

POPULAR EDUCATION.

The following remarks on Popular Education are taken from the last number of the North American Review.

"The first thing to be required in a system of popular instruction, is, that it should be intelligible; that children and youth should understand what they learn. Understand what they learn? it may be asked; What else can they do? We answer, that they may commit it to memory, may recite it, may even make a fair show of knowledge, and yet know nothing.—"Understandest thou what thou readest," or what thou sayest? is the hardest question, that can be put to the old inquirer, and to the guarded and cautious controvertist or disputant. But to most children, in regard to much of what they have been taught in the prevailing systems of education, this would be a confounding question. We have not the least hesitation in saying, that two or three years, in the education of almost every individual in this country, have been thrown away upon studying what they did not understand. What, for instance, can a child from seven to ten or twelve years old understand of the science of grammar? It is one of the most abstruse and profound of sciences, involving an analysis of thought, and the most delicate discrimination of it. Language is the instrument of thought; and if a man cannot comprehend an instrument of merely mechanical power; if he cannot comprehend the principles of a steam engine, without some acquaintance with philosophy, shall he expect with more ease scientifically to comprehend the great instrument of intellectual power? It may be said, that this comparison is against us; that a man may understand the use of language without investigation, as he may understand the use of a steam engine without philosophy. But to this we have a ready answer. Every child learns the use of language, and he obtains his actual use of it, whether correct or incorrect, not from the pages of a grammar, but from actual life, from conversation, from reading. And one of the evils of this system is, that the child imagines, that by the new names he gives to words, as verbs, nouns, &c. by a parade of definitions, and a routine of parsing terms, he is making great acquisitions of knowledge, while in fact he is learning nothing.

In these remarks, we intend not to reflect on intelligent teachers of youth. They are obliged, to a certain extent, to go in the beaten path Popular custom requires this study to be pursued, at a certain age. There is a mystery hanging about it, to the eyes of most parents, it is true; they have not the slightest conception of any use there can be in it; but there is a vague and indefinable impression on their minds, that grammar is something very important, and indeed essential. The child is therefore, sent to learn it; and perhaps is chastised for his dulness and reluctance; while, in fact, by this very dulness or reluctance, by this unwillingness to learn what he does not understand, he is often giving the best proof of good sense and brightness of parts.

The improvement, then, which we confidently expect on this subject, is, that it will be postponed to a later period in the course of education; that it will be accompanied with more reading, writing, and reflection; and, that it will then be taught not as a mere set of rules, which every child gains from actual conversation, but that it will be taught as the science of language."

"Shall a child, then, it may be asked, attend to nothing, that it cannot understand? We answer, to very little or nothing. What possible use would it serve? It may be thought, that for a boy to study the grammar of an unknown language, is studying what he does not understand. But certainly not. He understands, if he is properly taught, that the grammar, which he is learning, is a description of the unknown tongue, that he is to study.—The child, in this case, therefore, no more commits to memory what he does not understand, than an adult, than the most learned professor of languages. But is there not much in the commencement of every study and science, that is necessarily unintelligible? We say decidedly, that there is not. If we are wrong, we will stand corrected by those that are wiser. We do not believe in the doctrine, nor in a part of it, that it is necessary to the process of learning, to lay up in the memory words without meaning. The first principles of every science may have bearings and relations, which the learner does not understand; but he does, or may understand all that is intended for him as a learner; all that is necessary for him, in order to proceed intelligently in his study. Take, for example, the axioms of the mathematics. Are they not intelligible? The very science proceeds on the supposition, that they are understood. Take the definitions of any branch of study, and if they cannot be understood, we desire to know, what is the use or purport of a definition? After knowledge may undoubtedly throw further light on these definitions, and axioms, and first principles; but they are, at the outset, or may be, comprehended to a certain and sufficient extent. We are not required to admit, therefore, what, after all, is a mere solecism, that a child must learn what he cannot understand.

The evils, which have resulted from this defect in education, are of the worst kind. The loss of time, already alluded to, is the least of them. Nor is even the loss of knowledge the greatest of them For the very disposition to know, the very desire of acquisition is taken away. Much of the ignorance of the community is to be traced to this kind of learning.—How many dull scholars, too, have been made so by unintelligible instruction. The abused mind still gives this testimony to its intrinsic dignity, that it cannot be interested in what it does not understand. Words, that neither teach nor signify anything to it, must be dull; they ought to be dull. It is, and it ought to be, a dull business to commit them to memory, and to repeat them, though with ever so much fluency and eclat. This attending to words, without comprehending their meaning, also fosters a habit of indistinctness, a want of discrimination of mind. It creates a mental unfaithfulness, and something bordering certainly on moral dereliction. There cannot be a worse habit for the mind, if not for the heart, than to be content with an equivocal, half way knowledge of what is studied, or read, or heard. It is fatal to thorough scholarship; it is injurious to practical good sense; it is a species of injustice to the mind, and almost a swerving from conscience. We are prone enough from our natural indolence, to rest satisfied with superficial knowledge; but we add to this propensity the influence of a negligent and superficial education. And yet, perhaps, nothing so puffs up the mind with a notion of its acquisitions, as superficial knowledge No person is so complacent as the fluent repeater of unmeaning words."

"The second thing, to be demanded in an improving education, is, that children and youth should be more interested in what they learn

The dulness of our schools is proverbial.—The weary task, the irksome lesson, is what most persons probably remember as having tried their utmost patience. Enter many of our schools, and, unless an approaching examination, or a contested medal has called forth the spirit of zealous rivalship, what languor and listlessness meet you on every side. How many vacant faces, and heavy attitudes, and sluggish movements. How many indications that everything is done because it must be done; that almost every learner is held to his seat, not by inclination, but by necessity; that if the restrictions were taken off, they would fly from the walls of the school room, as they would from the walls of a prison. And now suppose they were released, and that you should follow them to the play ground. What an instantaneous and total metamorphosis would you witness. What life and spirit; what eager faces and bright eyes; what delightful animation. And is it true then, that man is naturally more an animal, than an intellectual being; that he was made to be more interested by sports and feats of physical strength and skill, than by the intense and exquisite pleasures of knowledge? For the honor of human nature, we would not admit the idea; and in truth we do not believe it. There are instances, and there will be more, where the school room calls forth the most active and delightful exercise of the faculties, and is resorted to with as much eagerness as the most fascinating sports of childhood.

This step, in the course of an improved education, will naturally follow the one already mentioned. Let children understand, and they will be prepared to be interested. But this is not all. They must be taught what is naturally fitted to interest them, and they must be taught in a manner suited to gain this object.

And here we shall venture to call in question much that is taught in many, even of the better sort of schools, on the ground of a deficiency in one of these respects, that is, of its being uninteresting in the matter, or of its being made uninteresting by the form in which it is presented. Of this latter class are many of the English studies, that are pursued in most of our schools, and especially of our female schools. They are not uninteresting in themselves, but they are made so. Arithmetic, geography, history as they are commonly taught, are to most learners extremely wearisome and dull; that is to say, these studies are not interesting for their own sake, and they can be pursued with interest, only by means of stimulants quite foreign to the love of knowledge. It is impossible, that a body of mere abstract facts, without any relation to the grounds or reasons of them; without any relation to human nature or human life; without any obvious relation to practical utility or personal improvement; it is impossible that such isolated facts, however true or important, should be really interesting any more than the definitions of a dictionary, or the events of a table of chronology."

"In fixing the proportion, that should be observed in the different departments of education, we should assign a much larger place than is commonly given, to the study of nature; that is, to natural history, chemistry, natural philosophy, and astronomy. The earth, its structure, the substances of which it is composed, together with their mutual relations, and their action on each other; its minerals, plants, and animals; and then its connexion with other planets, and with the system of the universe; these would be inexhaustible sources of interest to the learner. These, in their elementary principles, together with languages, and, along with these severer studies, accomplishments in the arts of reading, writing, music, and the like, might occupy the early years of education. At a later period, accomplishments of a more intellectual kind, as history, rhetoric, and matters of literary taste, might be introduced.

It may be thought by some, that these objects would require a life of study: and, carried to their fullest extent, they would. But we speak of them only in their elements, especially the subjects of natural philosophy; and we are persuaded, that half of the children in the country might, to some valuable extent, pursue this course of education; and that, with the exception of languages and the higher accomplishments, the other half might. Let them only begin right; let them learn nothing that they do not comprehend; let them be interested in what they learn; let them feel the excitement of curiosity, and have their faculties put on the stretch with the love of knowledge; and we believe, that a new race of children would rise up among us. Let a few simple, and they might be cheap, instruments and apparatus be introduced into our school rooms, for developing the beauties and wonders of nature, and let them be judiciously applied to this purpose; and instead of the barren minutiæ of geography being committed to memory, let the great features of it be surveyed with the aid of good maps, and drawings of cities, and of curiosities, and let interesting portions of history be combined with the study of different countries; and, instead of a multitude of tedious rules of rhetoric, let works of taste be read, which exemplify in fact all the rules of good writing; let all this be done, and much more of the same kind, and the school room would become one of the most interesting spots in the world."

Of the means of correction for our grand national vice, but two things occur to us at all likely to have any success. One is, to lay a tax upon spirituous liquors, such as must exclude them from the common use, which now brings temptation to every man's door every day and hour of his life. But to this the community is not yet virtuous and high minded enough to consent; and hence the government will not venture upon a measure as impracticable, perhaps as it is unpopular. Or, to state the case more truly, since, among us, the feelings of the people are represented in the government, the government has no inclination to do it.

The other means of prevention, and the only one, it appears, which is now open to us, is to educate, to enlighten, to exalt the public mind. Knowledge, reading, must supply those resources to the mind, which shall render it independent of meaner excitements For why does a man resort to the intoxicating draught? Commonly, because he is unhappy without it; he wants something to excite or to entertain him. He sits down at home for an evening, and it is dull to him; he goes abroad for relief, and too often finds a relief, which is his ruin. Now let this man have been educated, not in the technical, artificial way, which too much prevails, but educated to the love of knowledge; let something of the science and mystery of nature have been opened to him; let interesting books have been provided for him; let him have been associated with others in the same pursuits; and he would not have found leisure a burden; he would not have found company a snare; he would not have found his home irksome. Life, with him would have received a new impulse, new resources; and he would be proportionably raised above sense and matter, to intellect and virtue.

The hope of seeing communities thus educated, intelligent, virtuous and happy, is one which we delight to cherish. We gladly go along, however cautiously, with this spirit and promise of the age. Visions of improvement, not of perfectibility, are before us; and though past experience seems to mock them, we will not believe, they are dreams. The auspices of freedom, the tendencies of knowledge, the counsels of providence, the promises of christianity, the hope of man, all forbid despair.—Let our favored communities do their duty, and there shall be no place even for skepticism. Tell us not of difficulties, of obstacles, of expences, in the way of rearing a wise, and enlightened, and righteous generation. Give us the refuse of the superfluous expenditure of the country, the fragments from the tables of luxury, the leavings of expensive entertainments and amusements, the cast off garments of sumptuous wardrobes; or store for us what excess consumes, and intemperance swallows in this land; and with these means, we could pledge ourselves to raise up a community, far more enlightened than the world has yet seen. Let every man moreover, give his own faithful personal endeavors, and we deem it not too solemn to add, his earnest prayers to heaven, and here upon these shores of promise, shall be reared up a community as pure and happy, as it shall be intelligent and enlightened."

NARRATIVE.

INFANTILE ARITHMETICIAN.

There is now in the metropolis an instance of the existenee of mental precocity in the person of a mere child, scarcely six years of age, of the name of George Noaks, the uneducated son of parents moving until very recently, in an humble sphere of life.

From a scientific investigation of the extraordinary talent possessed by this infant, entered upon by several gentlemen of high character and attainments, it would seem that the wonderful gift of mental calculation has never been so fully developed as in the present case. Against trick or deception his infantile years may be considered a sufficient guarantee; and if his extreme youth be taken into account, his possession of the power of solving arithmetical problems, without pen or pencil, and with perfect accuracy, will make it evident that the maturity of the faculty has never appeared at a more early age than in this instance.

At the examination referred to, a member of Parliament asked the child "the amount of 30,000 times 7 1-2*d.*; to which in about a minute, he replied, £1000. The method pursued in working the proposed question being inquired, the little fellow said, "Why, 32,000 pence is £133 6*s.* 8*d.* 7 1-2 times £100 is £750; 7 1-2 times £33 6*s.* 8*d.* is £250; and £750 and £250 is £1000." He added, "And I can do it ten or twelve different ways;" and it was obviously pleasing to him to be desired to explain that variety of means which he employed for the attainment of the same result. The following (taken down at the time) were then given by him at intervals of less than a minute;

Second method.—32,000 farthings is £33 6*s.* 8*d.* and 30 times £33 6*s.* 8*d.* is £1000.

Third method.—Thirty times 32,000 farthings is 960,000 farthings, and there are 960 farthings in one pound—so 960,000 farthings is £100.

Fourth method.—Thirty two thousand times seven and a half is 240,000 pence; and as 240 pence is one pound, 240,000 pence is £1,000.

These methods he increased to the number of twelve, some of them very ingenious.

Whether or not other arithmetical prodigies have possessed the ability of describing the means whereby they arrived at the solution of giving problems, George Noaks is the first instance of such astonishing precocity, combined with so great order and arrangement as to permit the interesting development of the manner of calculating the sums proposed.

One instance of the singular decision of this mental phenomenon was given a few evenings since, on the agitation of an arithmetical puzzle—we allude to the multiplication of £99 19*s.* 11 3-4 *d.* by £99 19*s.* 11 3-4*d.* George in answer replied that multiplying of £100 by £100, and deducting from the product 99 farthings, £9,999 17*s.* 11 3-4*d.* "Then," said he, "they took off the 100 farthings both ways, but that will not give the right answer."

It is a singular fact, with regard to this child, that during the time occupied by him in working problems, his attention never appears abstracted from surrounding objects or irrelevant conversation; and, as far as opinion can be formed, he proceeds in his task with the greater facility in proportion to the increase of seeming interruption.

Belfast News Letter.

VARIETIES.

Those phrases, the fault of the age, and the spirit of the age, often pass for more than their actual worth. For what is the spirit of the age if it be not the opinions, feelings, maxims and conduct of those who live in that age;—and if this spirit is contrary to the plain dictates of nature and common sense, and morality, why should it not be condemned and departed from? Is it not the very reason why we exalt the names of virtuous reformers, that in the midst of profligacy, violence and corruption, they have dared to rise up and denounce them, and thus have accomplished something toward changing this same spirit of the age? And if they had not so risen up, and separated themselves, would they not have shared in the general condemnation? If there is no fault in agreeing with the bad spirit of the age, there is no merit in resisting it.

Greenwood's Art. Elec. Serm.

Content is the tranquillity of the heart, prayer is its aliment; it is satisfied under erery dispensation of Providence, and takes thankfully its allotted portion, never inquiring whether a little more would not be a little better; knowing, that if God had so judged, it would have been as easy for him to have given the more as the less. That is not true content, which does not enjoy as the gift of infinite wisdom what it has, nor is that true patience, which does not suffer meekly the loss of what it had, because it is not his will that it should have it longer.

Surely eternal happiness is not so cheap a thing, as that any should plead their claim to it on slight grounds. Some who talk confidently of this certainty, do not give strong indications in their life, of their having entered in at "the straight gate" which leads to it. If it cost as few sacrifices, and required as little diligence, as some exhibit, there would not be so many who need doubt of their admission. Seek, strive, run, fight, labour, know thyself, humble thyself,—are imperatives not quite so easily or so generally obeyed, as to render "the narrow way" a very crowded avenue. Self-knowledge, self-denial, self-abasement, are safer symptoms than undoubting confidence and exulting security.

Man is not so constituted, that the living truths of heaven can be thrown into convincing arguments and awakening illustrations—be widely circulated and thoughtfully read by multitudes—and yet exert no influence. Experience forbids such a supposition. The moral tone of many minds must and will be raised; the desire for better instruction, in numerous cases, will be excited, and often will opportunity for such instruction be sought; and thus a march—it may be slow indeed—will actually be commenced towards God and heaven.

Miss. Herald.

A person must form his own rule of conduct and having judiciously formed, must pursue them, and not be continually fluctuating according to the sentiments of every one whom he happens to meet.

Our desires are equal and only equal to our efforts for in everything else we judge of the strength of desire by what is attempted. How then can we talk of desires for the extension of religion when we do nothing to promote it.

Huntington's Mems.

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AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

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